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FOR THE GOSPEL MESSENGER.

The Address, delivered in St. Philip's Church, on Whitsun-Tuesday 1833, at the annual celebration of the Protestant Episcopal Sunday Schools, in Charleston.

The peculiar merit of the design of Robert Raikes, the benevolent founder of Sunday Schools, did not consist in the religious teaching of *children*, for they were regarded as proper subjects for it from the beginning, or at least as soon as that command was given to the patriarch "father of the faithful;" "Thou shalt command thy household and thy children after thee, and they shall keep the way of the Lord;" the precept was repeated to Moses, "these words shall be in thy heart, and thou shalt teach them diligently to thy children," and it was confirmed by our blessed Lord, "suffer the *little* children to come unto me, and forbid them not."

The teaching religion to children on *Sunday* was no new idea, for it is the injunction of our Church which has been very generally obeyed, that "the minister of every parish shall diligently upon *Sundays* openly in the Church, instruct or examine so many children of his parish, sent unto him, as he shall think convenient, in some part of this Catechism." Neither was the religious education of the *poor* and *neglected* a solicitude peculiar to Robert Raikes, for not to remark, that this was an obvious duty implied in all missionary undertakings since the Gospel is sent to the poor in childhood as well as to those in manhood, we know of at least one Sunday charity school in which were both poor white and negro scholars, at New-York as early as 1720, that is, 60 years before Raikes appeared, and doubtless there were many others.

The committing this good work not to the clergy exclusively, but calling to their aid pious lay-persons, was a custom as ancient as the days of the apostles, for we read not merely of Lois and Eunice instructing their own child Timothy in the Holy Scriptures, but of certain persons called "Helpers," (such were Priscilla, Aquila, and Urbane,*) who are reasonably presumed to have been catechists, since we know such were in the primitive Church, whose duty it was to impart religious knowledge to the young, and to adults who were candidates for the sacrament of Baptism. The

* Romans xvi. 3—9.

charity Sunday School also, to which I have referred, as existing in 1720, had for its teacher a *layman*, probably under the supervision of the Rector of the Church, in which it was held.

The peculiarity of Mr. Raikes' school seems to have been the teaching of *letters*, and not merely as in previous Sunday Schools, the teaching of the catechism, and other religious formularies only. He started the truth, or at least acted upon it more efficiently than any other person, the truth sufficiently clear, when propounded, that teaching to read, as a valuable auxiliary of moral and religious improvement, is proper, and ought to be done, (when circumstances prevent its being done in the week,) on the Lord's day. But he stopped at this limit, the imparting only so much secular knowledge as was subsidiary to religious knowledge. Had he proposed that the secular schools should be opened on Sunday for the accommodation of poor children, who would not, or could not attend them on week days, this would have been to desecrate the day of the Lord, we should regard him as a Sabbath breaker, and if his proposal had been carried into effect, as having done more than any other man to break down a holy, healthful institution, than which no one has ever contributed so much to the welfare of society and individuals. We should execrate his memory as one of the worst enemies of his race. But he was an eminently pious man deeply concerned to promote the divine honour, and the spiritual welfare of his fellow men. To the praise of his institution, be it remembered it has no feature in the least inconsistent with the word of God, and it is a powerful auxiliary to the propagation of that word. I call it *his* institution, because if he only revived the catechetical school of the primitive age he revived it effectually. The tree was almost dead, and he looked to it, watered, nurtured it, and, under the divine blessing, it put forth leaves, and blossomed, and shot up branches, refreshing and beautiful. He suggested to the laity by his zeal in the cause, the duty of acting as catechists, and that if they had primitive love for Christ and for perishing souls, they would cheerfully, yea solicitously desire to assume this primitive office. If Borromeo, Huddlestone and others had catechetical schools *they* were not many, not flourishing. But here was a skilful, patient, favoured reformer; and who now wants confidence in the continuance and continued improvement of *his* work? He has awakened public attention to the condition of the many young, even in Christian countries, who are growing up, without religion. He has impressively called upon ministers, to look not merely to the lambs of *their* flock, but to gather into the fold not other sheep only, but other lambs also. The Sunday School as it now exists, ought to honour Raikes as its founder, for it does not appear that in any previous Sunday School the alphabet was taught. It seems a very simple suggestion, to teach poor children the alphabet on Sunday, gathering them from the streets for that purpose, but what can be more simple than the elemental idea of a steam-boat, of a rail-road, nay of the greatest operations of nature, the solar system for example. These elemental ideas at once gain

our admiration, we are astonished by their simplicity, and our chief wonder is, that they did not occur to our minds sooner. I need not observe how greatly the plain knowledge which is at the foundation of a Sunday School, subserves moral and religious education, but must remark that this feature eminently attracted public favour to the institution. They who cared not for religion, but were zealous advocates of the cause of "popular education" saw at a glance, that to teach the poor to read on Sunday offered the only chance of their being taught at all. And many a worldly-minded parent or guardian, who would have despised the Sunday School, would seek it, and see that his children attended it punctually, for the same reason, that the most prejudiced in heathen lands now welcome the missionary, not that they like him or his principles, but simply because he is a schoolmaster for their children.

It might have been feared, and it *was* feared, that Sunday Schools would be misused to the introduction into them of instruction in science and the arts. But it is a pleasing circumstance, that they have adhered to their original plan. Lessons in writing are prohibited, and all lessons not obviously and eminently subservient to the most important branch of education, the culture of the heart, and the acquisition of religious knowledge. The divine blessing cannot be expected, if any thing like encroachment on the Sabbatical institution be not carefully avoided. It would be a paradox, an absurdity for any man to undertake to promote social and individual welfare by the use of means at variance with those which infinite wisdom has appointed for the same purposes.

While the great original features of the Sunday School institution have been retained, we must notice some valuable changes. At first, the door was open to the poor only, but now the rich and the poor meet together. The instruction is every thing to *these* while to *those* it is a valuable assistance, and the mutual encouragement and sympathy, are no small advantages. At first, the teachers were paid, with the exception of the noble minded founder, for he supported the school as with his purse, so also by his example as a visitor at the school and the houses of the poor, and not improbable as a teacher;* but at present the teachers, in general, serve gratuitously, and the saving of money is the least good consequence,

* We have this anecdote in the address of 1821 before this Society, page 10: "He called on a poor woman one day and found a very refractory girl crying and sulking. Her mother complained that correction was of no avail, and that inflexible obstinacy marked her conduct. After asking the parents leave, he began to talk seriously to the girl, and concluded by telling her, that as the first step towards amendment she must kneel down and ask her mother's pardon. The girl continued sulky. Well then, said he, if you have no regard for yourself, I have much regard for you. You will be ruined and lost if you do not begin to be a good girl; and if you will not humble yourself, I must humble myself, and make a beginning for you. With that he knelt down on the ground before the child's mother and put his hands together, with all the ceremony of a juvenile offender, and supplicated pardon for the guilty daughter. No sooner did the stubborn girl see him on his knees on her account, than her pride was overcome at once and tenderness followed. She burst into tears and throwing herself on her knees, entreated forgiveness and what is still more pleasing, she gave no trouble afterwards."

for we now obtain teachers whom salary could not command, and who would not act in this department if the original arrangement in this respect had been continued. At first, the school was held in some place selected according to the convenience of the teacher. But soon it became a special object to have it in, or near the Church, to cherish the associations of that contiguity, to make it, in a more particular manner a Church school, to secure the presence of the young at that school which God himself hath founded, that they might profit by the lessons, the scenes, the sympathies and the prayers of "the holy catholic Church." At first, the teachers were worthy people of very moderate intellectual attainments, most of them such as had conducted what are called in England, "Dame schools." But now the teachers, at least several of them, are among the most intelligent, best educated, and most experienced in teaching of our enlightened communities. In this self-denying and yet delightful occupation, we have had grave senators, erudite judges, and experienced officers of colleges and academies. Their example and their services are invaluable. May their number be augmented more and more. Correspondent with this change of teachers has been *that* in the character of the *scholars*, for now besides infants in knowledge, we have youths fit to be admitted to the sacred rite of Confirmation, and indeed Bible classes, which include persons of all ages and acquirements, are but a graft on the original tree. An enlarged system of instruction has of course become necessary. What a contrast between the books used in the first Sunday School, and the list set forth by our Sunday School Union. There, the primer, the catechism; the bible not to be studied but merely to be read aloud or committed to memory, and he was the brightest scholar who could repeat *most words*. Here, are studied the evidences of our most holy faith, systematic theology, and the liturgical offices, the geography, chronology, and interpretation of the bible, and, if not yet, soon will be introduced Church history, and ecclesiastical polity. To the higher classes, it is a theological school, training in truth and duty some, we may reasonably hope, who will be able clergymen. We perceive then, there has been much improvement as to the number of those benefited, as to the character of the teachers, and as to the mode and degree of instruction. The progressive improvement of Sunday Schools under our immediate eye is not less interesting, and encouraging. Their date in England was 1782, but they were not introduced into our continent effectively, much earlier, than 1815.* The first Episco-

* For these facts we are indebted to the "Family Visitor, April 7, 1833."—In 1790 was instituted the "Sunday and Adult School Society of Philadelphia," of which Bishop White has been president ever since its formation. The motto of the Society was "licet abbatis benefacere."

In 1803, Christ Church Sunday School, at Hudson, N. Y. was instituted.

In 1815, Salem Street Sunday School, in Boston, (now called Christ Church Sunday School,) was instituted. It was the first in New England. It is said there are in the United States, of children, proper subjects for Sunday Schools, about two millions and a half, of whom 800,000 are attached to some Sunday School.

pal Sunday School, in this city, was opened in 1817, under the care of a clergyman, (on a small salary,) and several voluntary assistants, and was intended for as many children in our city and neighbourhood as chose to enter it. The first change was the substituting a school connected with each congregation, under gratuitous teachers, and the general supervision of its minister or ministers, the small expenses of the schools, being defrayed by a Society composed of the members of our city congregations. The next step was this Society becoming auxiliary to one called the "General Union," (instituted in 1826,) and the consequent adoption of their system of instruction, and their series of valuable books, which it is believed will be more approved, the more they are examined, books not only for the classes, but for the library, by which the children are supplied with wholesome religious reading at their own homes. The latest important change was the substituting for the Society common to several of our Churches, a separate Society in each congregation auxiliary to a "Diocesan Society," this again being auxiliary to the "General Union," constituting a convenient medium of mutual communication, and adapted to awaken a more general interest in the Sunday School charity. Other improvements may reasonably be looked for. Prejudice, founded on the novelty of the measure, and other prejudices, will in due season die. The number we may hope will be increased of teachers and scholars. The teachers will acquire more and more skill in teaching and in governing, and the pupils will become more docile and well informed. Especially as to method and extent of instruction may improvement be expected, if all concerned continue faithful, zealous, and prayerful. In the contemplation of what has been done, and is reasonably anticipated, in reflecting on the rise, progress, and prospects of the institution, there is great cause for pious gratitude, for encouragement to persevere, and for deep consideration as to the best means of promoting this charitable work.

It was remarked, on a former occasion, that the harvest of the Sunday School, was to be reaped hereafter in the bright example and valuable services to the Church and Society of these children, when they become men and women. We have to repeat the remark, for in our country the institution is comparatively new. Still we have "first fruits" which warrant high expectation. There are several of both sexes, respectable, amiable, beloved, and useful, who declare that their moral and religious sentiments, the sources of their good conduct, were awakened or deepened by their having been in these schools. Among them are some excellent Sunday school teachers, officers of our religious societies, and it is believed, vestrymen, candidates for holy orders, and clergymen.

Parents and guardians! Permit me respectfully to say to you, it is not enough to send your children to the Sunday School, to insist on their punctuality, and attention there, and to see that they are prepared in the lessons assigned them to be learned at home, it is your duty and your privilege, (for it must be a delightful task, and

its success will be a rich reward,) to counsel them with your own persuasive voice, and to control them by your efficient authority, as to their soul's health. For your own children, you are divinely appointed guides and governors. Such allies as sponsors, Sunday school teachers, and above all the pastors of your Church, you may and ought to avail yourselves of. But to resign the whole duty to another, (unless the circumstances be altogether peculiar, an exception to a clearly established general rule) would be wrong, and unfeeling, and injurious to those who are or ought to be dear to you. If you restrain them not, if you manifest no concern for their moral and religious improvement, you must not be surprised if like the sons of Eli, they make "themselves vile," and are subjected to the heavy judgments of a righteous God. On the contrary, his blessing may be reasonably expected to attend and crown your earnest persevering, consistent, scriptural efforts, to "bring them up in the nurture and admonition of the Lord." The eminent piety of Timothy is attributed, under God, to parental care and example. "The unfeigned faith that is in thee," says St. Paul to Timothy, "dwelt first in thy grandmother Lois, and thy mother Eunice." You have much solicitude for their temporal welfare, have you none or less for their spiritual, and everlasting welfare? If you take pains to educate them to fill well their places on this transitory earth, and make feeble efforts to educate them for eternity, can you be a Christian believer, or at least, is not your faith, as smoking flax ready to expire? If this child be created for immortality, and these parents really believe this fundamental truth, they cannot bestow their chief regard on his mortal interests, they will spare no efforts and will make it a subject of special prayer that their child may imbibe virtuous and religious sentiments, form and fix good habits, and advance in that knowledge, which maketh wise unto salvation.

Sponsors! Great reason have you to be thankful to the worthy teachers, in our Sunday Schools, and above all, to **Him** to whom all holy desires, all good counsels, and all just works in any of his creatures must ultimately be ascribed. These teachers share your cares, assist in your duties, love, and labour for those children to whom you are pledged. Has not the Sunday School then a claim on your regard, influence, and constant prayers?

But my friends, on whom rest chiefly the anxieties and the toils of the Sunday School, who rise early to meet your class, and persevere Sunday after Sunday, some of you having done so for many years, from the very commencement of our institution on its present plan, whose time and affections, and services are engaged in this charitable work not merely on Sunday, but I may say more or less during the whole week, if parents and guardians and sponsors seasonably acknowledge their great obligations to you, your ministers also, and largely so, are your debtors. Ye are indeed our helpers in the Gospel, our faithful allies, our partners in those cherished wishes, pleasing hopes, constant cares, and sincere endeavours which respect the lambs of the flock. "What is our hope, or joy,

or crown of rejoicing, are not even ye, in the presence of our Lord Jesus Christ, at his coming," for ye, and such as are like-minded, are our glory and joy. The eminently pious Baxter says: "that he believes if the duties of *religious education* were conscientiously discharged, preaching would not be God's ordinary method of converting souls; but the greater part would be wrought upon before they were capable of entering into the design of a sermon." To the same effect that pious layman, Mr. Nelson, observes: "The instructions from the pulpit very often miscarry, for want of laying a good foundation in the first principles of religion, and from not understanding the meaning of those words and phrases which so frequently occur in *set and formed discourses*; and it is a vain attempt to reform the world, without seasoning the minds of the youth, with that necessary knowledge of the Christian mysteries, upon which all religious practice must be built." In the judgment then of these wise men, the Sunday School teacher is the indispensable assistant of the Book distributing Society, as both are the useful allies of the preacher.

And my young friends, the children of our Sunday Schools, if your parents, sponsors, and ministers, feel thankful to your kind teachers, how much more should you! I cannot doubt that you do respect and love the ladies and gentlemen who give up so much time, and take so much pains to make you good and happy, to lead you in the right way, the way of pleasantness; to save you from sin and sorrow and hell, and to prepare you for respectability in life, and happiness in heaven. If I heard of one of you who did not esteem his teacher, I should say he had no sense, or no feeling. Think how many children there are, who have no Sunday School to go to, not one person to care for their souls! Show your love to your teachers, by coming to the school every Sunday at the exact hour, by attention to the lessons and the advice, and by taking care to keep God's holy will and commandments all the days of your life. Do not suppose this School is only for little children. Do not be in a hurry to leave it. Stay until you have been Confirmed, and then either join one of the higher classes, or become a teacher of the youngest children. If you are a faithful member of the Sunday School, you need not be afraid to die, for God will own you as his child, comfort you on the bed of sickness, and send his angels to bring you to heaven, where there is no pain, no sorrow, no death.

My friends in general. We have invited you to unite with us on this occasion, in thanksgiving for the good providence and grace, by which our institution was planted, prospered, and is filled with hope; and in supplication for a continuance of the divine favour. We ask you by your sympathy, to encourage these teachers in their good deeds for the house of God and the offices thereof; and these children to value the Sunday School, and to lead the rest of their lives according to this beginning. The alms which you may give in aid of the cause will be usefully applied, and do good in proportion to its amount. But we desire not only or chiefly your pecuniary contributions, but your cheering approbation, your kind wishes,

your fervent prayers, your influence and example as a friend to the work of endeavouring, in humble dependance on the atonement of our Lord Jesus Christ and the influences of the holy spirit of God, to save these children from vice and irreligion, to bring them to the Redeemer, and to make them meet to be partakers of the inheritance of the saints in glory.—*Amen.*



FOR THE GOSPEL MESSENDER.

**THE APOSTLE'S CREED BRIEFLY EXPLAINED AND PRACTICALLY
CONSIDERED.**

(Continued from page 174.)

The latter part of the fourth article of the Creed is in these words, “dead and buried. He descended into Hell.” “Jesus died and was buried.” It was predicted that he should be brought to the slaughter, and St. Peter appeals to his enemies for the truth of the prophecy, “*Him, ye men of Israel have taken and slain.*” He was destined, according to Isaiah, to die with the *wicked* and to make his grave with the *rich*, and we know that he died between two malefactors, and was buried by a rich man of Arimathea in his own new tomb. Inanimate nature and the invisible world were witnesses to the event, for when Jesus yielded up the ghost, the vail of the temple was torn, the earth did quake, the rocks rent, the graves opened, and many of the Saints who slept, arose. Finally, Pilate would not give up the body to be interred until he was satisfied on inquiry that it was *really* lifeless. These are not unimportant circumstances. The manner of our Lord’s death and burial, so minutely according with prophecy, indeed his burial at all, (for among the Romans this was not permitted to the *crucified*,) ought to confirm our faith in his divine mission. His *death* ought to assure us that the great work of atonement is fully completed, and his *burial*, that there is no fallacy in that *resurrection*, which is the foundation of our best comfort and hopes. Let us moderate our attachment to the present scene, by the reflection that soon *we too* shall be dead and buried. Oh that we may die, like Christ, in faith, and be buried in hope of a joyful resurrection. The attending circumstances cannot but deeply interest the Christian. His mother at the cross, saw him expire, but she could do no more, and under the care of the beloved John, to whom she had been commended by the dying Jesus, she departed from the distressing spectacle. And are there no friends who will pay the last sad tribute of reverence and regard? Our Lord yielded up the ghost, at three o’clock in the afternoon of Friday, and, on account of the Jewish Sabbath which commenced at sun-down, his burial was *hastened*, but all its offices were performed, with affection, by Nicodemus and Joseph, Mary the sister of our Lord’s mother, and Mary Magdalen. Let us stop a moment to admire the gratitude of Mary Magdalen. Her sins, which were many, had been forgiven, and she showed that she loved much, by the most satisfactory expressions. “She stood at his feet, behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her

head, and *kissed his feet, and anointed them.*" In the house of Lazarus, she a second time anointed his feet, and two days before the passover, the first person who had faith to perceive his approaching end, she anointed his whole body for the burial. And now when the spirit has fled, she brings her sweet spices to honor the corpse. "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." The daughters of Israel will from her example derive new motives to humility, and faith, and charity, and the most ardent attachment for their Divine Master. On Friday, just at the shadows of eve, his mortal part was committed to the sepulchre. How few were present! The funeral of this great person was attended by only four friends! And how few do commemorate his precious death. Ah, how small the number of believers compared with the world of the ungodly! Alas, how few have the same affection, as these early disciples. How few are willing to give of their substance, their time, and their sympathy, to honour a crucified Saviour! His natural body is no longer on earth, but his mystical body, the Church is, and ye who can no longer honor the lifeless corpse, can shew respect and affection to the living members. You have *clearer views of your obligation to Christ than the early disciples had.* Is your thankfulness equal to theirs? Do you so love him that you would wish to linger at his tomb? Does the memory of his bitter sufferings, more especially as your sins were the cause of them, fill your hearts with anguish, and your eyes with tears?

The friends of Jesus did not stay long at his sepulchre, for the sabbath was at hand, and its duties summoned them away. Every incident connected with this history is instructive. Let us learn hence that the *luxury of sorrow* must not be indulged at the expense of *duty.* Let us with David and these humble disciples turn from our deceased friends to the living God, and his children who are with us. Let us go to his temple to worship him, and enter into the world, not to pursue its pomps and vanity, but to succour the afflicted, and to persuade the sinner. Even the tomb of that friend who sticketh closer than a brother, we will leave to imitate his *example,* to *obey his Father,* and our Father; to go about doing good, and to seek another country, even an heavenly, in which Christ the forerunner has for us entered.

He descended into hell or "He went into the place of departed spirits, which are considered as words of the same meaning in the Creed." This final circumstance which attended the separation of his soul and body, is thus particularly narrated to fix on our minds the impression of his actual death. Most important is it to our peace, that we should be assured of this event, since the Scriptures explicitly declare that our salvation depends upon it, as for example "Christ died for our sins according to the Scriptures. You who were sometimes alienated—by wicked works, yet now hath he reconciled, in the body of his flesh through death. When we were enemies, we were reconciled to God, by the death of his son; He

took part of the same, that *through death* he might destroy him that hath the power of death, that is, the devil; and deliver them, who, through fear of death were all their lifetime subject to bondage." In this case, there were all the circumstances of death, the body was deposited in the grave, and the spirit entered that place where the departed in faith are now resting until the day of judgment. The word hell has two meanings.* In the creed it means "the place of departed spirits," which words as being considered of the same meaning, we are permitted to substitute in repeating the creed in the Church. It cannot be that our Lord went into the region of the devil and his angels, for there was no motive for his doing so, it being the doctrine of Scripture, that those unhappy beings are beyond redemption. There is no declaration of Scripture which favours this opinion, for his preaching to the spirits in prison mentioned by St. Peter, evidently has reference, as the context shows, to the prophets preaching by his spirit to those who were disobedient on earth in the days of Noah. This article, He descended into hell, (says Bishop Patrick) was not in the original creed, but was added "to suppress the strange notion, that Christ though he had a human body had not a human soul, but that the divine nature was a substitute for it."

By this circumstance in the history of our Lord, we are reminded that the human soul is to remain in the place of departed spirits, as long as the body continues in the grave or is separated from the soul, that their re-union is to take place on the day of the resurrection, and though the happiness of the faithful, and the misery of the impenitent take date from the time of death, yet the fullest measure of bliss and woe is postponed to the day of the judgment, when soul and body re-united shall enter into the heaven of heavens or be consigned to the place of satan and his angels. Together have the soul and body either served God or rebelled against him, and together shall they partake of their merited retribution. Oh may the honours and the joys of that day, on the one hand, or its shame and sufferings on the other, move us to abhor that which is evil, and to follow that which is good.

(*To be continued.*)

FOR THE GOSPEL MESSENGER.

ON PRAISING THE DEAD.

Messrs. Editors,—I noticed in a late number of a religious paper, what I think to be, rather an extraordinary remark on the death of an amiable and eminently pious lady. Whether such strong expressions as are there employed are applicable to a frail mortal, or becoming the partiality of friends to use, I submit to older, and more experienced disciples of the meek and lowly Jesus, than myself. It is as follows: "Mrs. —— was a Christian of a most humble and holy character. Her life has been an honour to the Lord, and a sure preparation for the glory which she has now received."

ALPHA.

* See Johnson's Dictionary.

FOR THE GOSPEL MESSENGER.

Messrs. Editors.—In your magazine for August 1830, and in subsequent months, there appeared “*Sermons addressed to Servants*, by the Rev. Thomas Bacon, Minister of the Protestant Episcopal Church in Maryland,” printed in 1743, and again (under the direction of Bishop Meade) about 1816.

In the volume by the same author, are “*Sermons addressed to Masters*,” which are now offered for republication in the *Gospel Messenger*, the liberty having been taken of making a few omissions, recapitulations and verbal alterations, and of dividing the four Sermons into eight, with the intention of endeavouring to render them more useful.

SERMON I.

Colossians iv. 1.

“Masters give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.”

If we take but a slight view of human nature, we shall soon discover ourselves to be poor, weak, dependent creatures, who, taken singly, can neither guard against numberless dangers that continually surround us, nor procure many of the simplest and most common necessaries or comforts of life, without some assistance from others. Whence it plainly appears, that, as our chief and ultimate dependence is upon Almighty God, who hath created, and supplies the means of our well-being to us; so it hath pleased him, by variously distributing those means into different hands, to make us depend, more or less, one upon another. Thus hath our heavenly Father thought fit to establish the ordinary course of his divine providence for the common benefit of his children:—and thus hath he laid the foundation of justice and equity between man and man, by making each in his several station, conducive to the preservation and benefit of the whole, and, in return, to receive protection and assistance from others.

Hence it is, that every service or help which one man affords another, requires its correspondent return:—and those acts of kindness, and their returns, which are due from one person to another, according to the several circumstances or relations in which they stand, with respect to each other, are called *relative duties*.—These, my brethren, are the bands of society, by which families, neighbourhoods and nations are knit together:—by these we are enabled to live comfortably in this world—and for the due observation of these, are all human laws framed and enacted. Hence it is, that subjects owe honour and obedience to their princes and governors, in return for the protection they receive in the possession of their lawful rights and liberties:—Hence that duty, love, and respect, which children owe to their natural parents, in return for the being, support, education, and other advantages they receive through their means. Hence that mutual friendship and assistance which neighbours owe, one to another:—And hence that care, fidelity, and honest labour, which servants owe to their masters and mistresses, in return for the wages or maintenance which they give them.

There are, indeed, certain duties of benevolence and charity, which carry no visible earthly advantages with them, but rather the contrary—and yet are necessary for the general benefit of society, in which all ought to partake :—such as contributing with our substance, our labours, or otherwise, to the supply of the poor and needy, whether their wants be of a bodily or spiritual nature. But here the Almighty himself interposes, and promises a reward in the same proportion, as if the kindness were done to *himself*.—*He that hath pity on the poor, saith Solomon, lendeth unto the Lord; and that which he hath given, he will pay him again.*—*Whosoever, saith our Saviour, shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you he shall not lose his reward.*

How wonderful are the schemes of an all-wise Providence!—How beautiful that disposal of human affairs, by which the particular wants of one are supplied out of the abundance of another, who in return is furnished with what himself stands equally in need of!—How high an entertainment does it afford the contemplative mind, to view the several degrees of mankind thus administering to the comfort and necessities of each other, and exchanging the produce of their labours and possessions, to the mutual benefit and advantage of each! And how kindly and seasonably do the divine rewards come in, to stir up men to the performance of charitable and benevolent offices, where human returns are not to be hoped for!—Happy indeed, should we all be if this mutual commerce were honestly and conscientiously carried on by all parties; and that no evil bias of passion, pride, or self-interest, were to binder men from giving unto all, *that which is just and equal!* But the undue practices of a mistaken, covetous world, often run counter to the kind designs of Providence, and cause that deformed appearance which is too visible in the conduct of human affairs, notwithstanding the sanction of divine and human laws. The plain rules of justice and equity are too often forgotten, and wealth and power made use of, as distinctions, to set persons above the ordinary precepts of social virtues. Things are too often judged to be right or wrong, not from the nature of the facts, but from the difference of people's circumstances; so that what shall be approved of in the behaviour of one, shall be highly condemned in another, only because the first is perhaps a rich or a *free man*, and the latter a poor man, or, it may be, a *slave*: whereas Almighty God makes no such distinctions, for *with him there is no respect of persons*: He looketh upon an action as it is in itself, and the heart of the person who does it; and hath the same reward for those who do *that which is equal and just*, and the same punishment for those who do otherwise, let their stations and circumstances in this world be ever so different. For, when we die and are laid down in the common bosom of the earth, all outward distinctions vanish, and the rank we held in the world, will be no farther concerned in the question, than whether we have behaved well or ill; whether we have done what was just and equal in it or not?

Next to our children and brethren by blood, our servants, and especially our slaves, are certainly in the nearest relation to us. They are an immediate and necessary part of our households, by whose labours and assistance we are enabled to enjoy the gifts of Providence in ease and plenty; and surely we owe them a return of *what is just and equal* for their services. This, nature, and plain unassisted reason might teach us. But when we farther consider it as a positive command of Almighty God, who is our as well as their master in heaven, it must needs receive a vast additional force, and convince us that our want of love and gratitude to them, must be attended with the highest danger; the danger of bringing the wrath and indignation of our heavenly Master upon our heads; that great Master, to whom we are as much accountable as they are, and indeed far more than they can be, because more is committed to our charge; *For unto whomsoever much is given, of him shall much be required.*

To speak at large upon all the different branches of the duty of masters to their servants and slaves, and to show in every particular *what is just and equal* towards them, would extend far beyond the limits of my present design; besides, many of them are often occasionally taken notice of in other discourses, when they fall in with the subject. I shall therefore confine myself to one, and that indeed a principal branch of this duty, viz: *the indispensable obligation every master and mistress lies under of bringing up their slaves in the knowledge and fear of Almighty God.*

To his honour and glory is this attempt entirely dedicated, and his blessing and assistance do I most humbly and earnestly beg, in this and all other undertakings, for the good of the souls committed to my charge, and the advancement of his kingdom upon earth: to which effect, I request your joint prayes and supplications to the throne of grace, in the name and for the sake of our blessed Lord and Saviour Jesus Christ.

And now, dear Christian brethren, let me entreat your patient and candid attention. The cause I am about to plead is that of God and religion. Our blessed Saviour himself, who died for all, and *would have all men to be saved, and to come unto the knowledge of the truth*, hath a near personal interest in it: as the souls I now would recommend to your care have an equal share with ours in his most precious blood, and consequently are equally dear to him. I may then say, as Moses did when he came down from the Mount with the law of God in his hand, and saw the bulk of the people in a state of idolatry, *who is on the Lord's side? let him come unto me.* And I doubt not, my brethren, but all you who are on the side of God and religion; all you who are concerned for the honour of Christ, and for promoting the happiness of those souls he died to save, will heartily and zealously join with me in your endeavours to that great and glorious end; and strive to shake Satan out of that seat in which he hath, to our shame and reproach, so long established himself, and to erect the throne and kingdom of God in its place. This is a cause in which we are sure of God's favour

and protection: a cause in which his glory and majesty are highly concerned; a cause in which we may depend upon his gracious assistance, and in which his *holy spirit* will go, as it were, hand in hand along with us.

The indispensable obligation which all masters and mistresses lie under, of bringing up their slaves in the knowledge and fear of God, seems to be but little understood, or however, is, in fact, but little taken notice of among us. In order therefore, to make it more plain, and by God's blessing to stir us up to perform it more faithfully than we have hitherto done, it may be proper to consider.

I. The nature of this obligation.

II. The advantages attending a due compliance therewith.

III. The common excuses and objections which are made concerning it.

IV. In what manner this duty may best be performed, to the discharging of our consciences, and with the greatest probability of success.

And first, concerning the nature of this great and indispensable obligation.

The law of nature, as well as the revealed law of God, will teach us, that *masters ought to give unto their servants that which is just and equal*. Now, slaves are so absolutely in the power of their owners, that they have no property of their own: the whole labour of their lives belonging to their masters and mistresses. Can we then be said to *give them that which is just and equal*, if we do not make them a full return of every thing which their circumstances and condition require at our hands? And when they withhold nothing from us, but spend the whole of their lives in our service, shall we be so unjust as to bestow only the worst and detain the best and most needful articles from them? It is true, we make no formal contract with our slaves. We purchase them as we do other things, which from the time of sale are absolutely at our own disposal. But, surely, it was never yet disputed whether that very purchase does not oblige us to furnish them with all necessaries suitable to their condition. It may, perhaps, be said, that they have a maintenance for their labour, and is not that sufficient? But pray, my brethren, have men and women no further wants than just what relates to their bodily sustenance? When we have provided for them, as we would for beasts of burden, that is, whatever is necessary for keeping them in health and strength to do our work, have they no other wants worth minding? Have they not souls to be saved as well as us, and as capable of happiness as ours are? Hath not God the same regard for them? And did not Christ, who *died for all men*, pay as great a price for their souls as for any of ours? If then we provide ever so well for their bodies, and at the same time suffer their souls to perish through our default, have we not put them off with the worst, and defrauded them of the best and most valuable part of their wages? And how can we be said, in such a melancholy case, to have *done that which is just and equal* to those who have given us all they had here, and

have lost, by our neglect, all the good things they had to expect hereafter? Nay, have been suffered by us to fall into dreadful, everlasting misery, for want of a conscientious care on our parts to prevent it?

It would be a dreadful charge upon the high and lofty one who inhabiteth eternity (*who worketh all things after the counsel of his own will, the depth of the riches of whose wisdom and knowledge is unfathomable and his judgments unsearchable,*) to say, that his Providence ordereth any thing without some determinate good purpose: or to say of him, whose tender mercies are over all his works, that there can be any part of his creatures, much less of mankind, to which he hath no particular regard, and whose good he doth not consult in his disposal of them in the world. We cannot but acknowledge, that our slaves are given us for our benefit, and that it is a peculiar favour of Providence that we can be supplied with them in this land where the nature of our business is such, that we cannot well do without them. And pray, my brethren, shall we have such injurious thoughts of our great Creator, who made them as well as us, as to imagine he had no views to their advantage in sending them over to us? Can we be so meanly selfish, or entertain such high notions of the degree of favour we stand in with the king of heaven, as to suppose he intended all the good to us, and none to them? What have we done for him, that can entitle us to privileges of so extraordinary a nature? Or, what meritorious services have we performed, that could place us in a rank so much superior to them? If we consult saint Paul, he will tell us, that *all boasting is excluded*. If we consult our blessed Saviour, he will teach us, that *when we shall have done all those things which are commanded us, we are still unprofitable servants, we have done only that which was our duty to do*: and if we consult our own consciences, I am afraid the best of us will meet with many heavy accusations of wilful breaches of duty, as well as sad neglects; more than sufficient to convince us that we have, in fact, been very unprofitable servants, deserving punishments rather than rewards. Since, therefore we have no better claim to God's extraordinary favour, and since it is so plain as *he that runs may read*, that our Almighty Maker did intend some particular advantage to these poor creatures, as well as us, in sending them among us; let us fairly and impartially examine of what nature this can possibly be; or in what respect their condition is changed for the better?

Now, we cannot pretend that they gain much by it in this life: for there is little to be found in their worldly circumstances preferable to what they might have enjoyed any where else; themselves, their children, and latest posterity being bound up to a state of servitude, and the whole produce of their lives and labour bestowed upon their several proprietors. And say then, my brethren, what other benefit could the Almighty design them, by fixing their lot among us, than to supply the means of securing a better provision for their souls, by sending them into a country where they may be brought up in his knowledge and fear, and instructed in the way

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which leads to eternal happiness? Or supposing some temporal advantages in their living among a civilized people, where their lives are secured under the protection of the laws; shall we not be forced to own, that this, namely, their happiness in the life to come, is the great and principal one, to which the others are no more than appendages? Is not this a design every way suitable to the tenderness and mercy of our kind Creator? And shall we sit still, as if we were no way concerned in bringing it to effect? Or shall we not rather think it our indispensable duty to labour with all our might, that these great ends of divine providence may be accomplished among us, and that these poor people may receive their *good things in heaven*, since, it is plain, they cannot enjoy them upon earth?

We are commanded by our blessed Saviour, to *be merciful, even as our Father*, which is in heaven, *is merciful*. Now the great mercy of God hath been shown to us, in revealing to us the way of salvation through our Lord Jesus Christ. If, therefore, we would comply with this great precept, and *be merciful, as he is merciful*, we cannot surely perform it more effectually, than in showing the same he hath shown to us, by holding forth the *light of the gospel* to these poor creatures, now *sitting in darkness, and in the valley of the shadow of death*; and by putting them in the road towards heaven, and *guiding their feet into the way of peace*, as he hath done to us.

The seventh day was set apart as a day of rest and devotion; not only as a memorial of the creation, but to the *Israelites* was also to be a perpetual remembrance of their delivery from the bondage of the *Egyptians*. Whence the precept of resting on the Sabbath is said to relate to servants in particular; viz. *that thy manservant and thy maid-servant may rest as well as thou*. And hence they are expressly enjoined to remember, that their forefathers had been *servants in the land of Egypt*; from whence *God had brought them out, through a mighty hand, and by an outstretched arm*. Our forefathers were delivered in like manner, by the kind providence of God, from a much worse bondage, even from the chains of *Satan and Death*. The *Lord's Day*, which succeeded to the *Sabbath of the Israelites*, is a standing memorial of this our redemption, as well as creation; and our servants have an equal title to the benefits of it, as those of the *Jews* had to the ancient Sabbath. How much more then ought we to labour, that our slaves may partake of the blessings of the gospel; and thereby be enabled to enter into that *everlasting rest of the people of God*, which they have as much right to as we have?

RELIGIOUS REVIVALS IN AMERICA.

[From the "British Critic," for January, 1833.]

"It appears, then, that there is, after all, nothing peculiar to America, or to American revivals, in the class of doctrines or principles set forth by the ministers whose efforts have been marked

with such overpowering success. To preach the law and the gospel has been nothing more than the plain duty of Christian ministers ever since the foundation of the Christian religion. The secret, therefore, seems to lie not so much in the topics selected, as in the vehement intensity of spirit with which they are pressed home on the consciences of the hearers. The only question, therefore, which can fairly be raised, is, whether a sound and healthy religious temperament is the effect of the various stimulants which enter into the current practice of the spiritual doctors? * *

"The only hope of reclaiming men to the service of the Lord, is to assail them with applications, terrible as the thunders of Sinai, and overpowering as the rushing mighty wind of Pentecost. And hence it is that the drastic spiritual chemistry of revivalism is in constant operation. A course of experiments is actively carried on for the express purpose of disengaging from each other the ingredients of which Christian societies are composed—of exhibiting the pure and genuine element apart, and of precipitating the untractable *residuum*.

"That the combinations of phantasmagoria and moral galvinism, above described, *may* operate beneficially upon some constitutions, we have no disposition to question. No person with one spark of candour in his nature, can affect to doubt, that when similar expedients were resorted to by Wesley and by Whitfield in this country, many were recovered from the depths of moral degradation and spiritual darkness; and in some instances the change effected was so astonishing as *almost* to justify, at the moment, the confidence of the practitioners in the virtue of their own regimen and discipline. The same system was pursued by the followers of Wesley in America, (where as Mr. Colton observes, the ground was already prepared;) and in reading their accounts, we might well nigh fancy that we had before us the picture of a powerful modern revival."

* * * "Many of our elders," says Coke, "who were the softest, most connected, and most sedate of our preachers, have entered with all their hearts into the work. And gracious and wonderful has been the change wrought upon multitudes, on whom the work begun at those wonderful seasons." That a great, and even a permanent change may have been occasionally wrought, there is no necessity for disputing; for the watchful providence of God may sometimes be in the midst of the whirlwind and the tempest even of fanaticism itself: not because he delights in that sort of turbulent agency, but because it seems to be his gracious pleasure occasionally to preside over the wildest commotions of human extravagance, and to overrule them to his own glory; and so, to convert the emissaries of confusion into ministers of good. It was, nevertheless, eventually proved, that these violent conflagrations were generally like a fire kindled in the straw; and even Wesley himself, when he was mellowed by age and experience, is known to have regarded such tumultuous eruptions of feeling with a marvellous abatement of confidence and approbation. In America, how-

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ever, as we have already seen, the application of excitement is manifestly settling down into a regular system. It is likely to form an established part of the religious discipline of the land. Nay, it has actually assumed the character of a special economy or dispensation. We confess that our own knowledge of the effects already produced by it is extremely imperfect. We really are in no condition to institute any safe comparison between the mischief and the benefit. * * * One word more respecting the process of separating nominally Christian congregations into two divisions. This, it is well known, was always a favourite principle with Methodism; and we believe that it continues so to this day. * *

"It seems to have been entirely forgotten that this is a separation, which the Great Shepherd hath reserved for himself; and that for man to anticipate it, is neither more nor less than the usurpation of a divine prerogative. Nevertheless, 'on this head, the Monks have not been more remorseless than the Methodists.' And, herein, they resembled the Independents of the Commonwealth, of whom it has been said: '*They take all other Christians to be Heathens.* These are those pretenders to the Spirit, into whose party, no sooner does the vilest person ascribe himself, but he is, *ipso facto*, dubbed as a saint, hallowed and dear to God. These are the *confidants* who can design the minute, the place, and the means of their *conversion*; a schism full of spiritual disdain, in charity, and high imposture, if any such there be on earth.' * * *

"In the estimation of our own countrymen, one grand objection to any scheme, resembling that of revivalism, will doubtless be the necessity for a prodigal application of stimulants, of some description or other. The religious affections of America, according to the representation of Mr. Colton himself, are now kept in activity by a perpetual course of spiritual charms and *philtres*. The appetite for the bread of life is incessantly sharpened by drugs and cordials. And we, in England are no more able to imagine how a permanently healthy moral action can be produced by the constant use of such fiery ingredients, than we are able to conceive how the physical constitution can be invigorated by an habitual indulgence in ardent spirits. There is, moreover, a sobriety and sedateness—a sluggishness, if our brethren will have it so—about our national temperament, the consequence of which is, an almost hopeless inaptitude for what may be called *a scene*. There is something too melo-dramatic in the *spectacle* of a Revival, to suit the taste of us saturnine and "melancholy islanders." The aged minister, bathed in tears, and choked with emotion, at the sight of a group of penitents; the father kneeling down before a whole congregation, with the arms of his twin daughters encircling his neck—the weeping and the sobbing, nearly to hysterical convulsion—all these are exhibitions entirely alien from the character of our people; and, as we do seriously believe, almost equally alien from the general spirit of the faith which we profess. Things of this kind were undoubtedly witnessed among us, when Wesley and Whitfield were in the fulness of their ascendancy. But with us, these prodigies

of feverish excitement have well nigh passed away; and, we presume that they are now regarded as among the very worst incidents of the Methodistic system, even by men who are disposed to estimate that system with the greatest indulgence, and to ascribe to its operation a vast amount of eventual good. But they have not passed away in America. They are, at this hour, in very general and popular acceptance. We mean nothing like a scornful application of the epithet, when we say, that they are, positively, *fashionable*. That the caustic lotions, and intoxicating gas of Revivalism, *may* possibly in some instances, recall life and energy to a sinking habit, we have freely conceded. But Mr. Colton himself has also conceded, that the effect produced by them has, occasionally, been such as to move disgust and apprehension. * * * We earnestly entreat Mr. Colton and his brethren to be assured, that, if we have, occasionally, used some honest freedom of speech in our examination of his book, we have not been prompted to it by a spirit of ungracious disregard for his principles or his convictions. We may, perhaps, in his judgment, be too powerfully influenced by an attachment to the time-honoured institutions and practices of our own country: but we are totally unconscious of any motive so utterly hateful, as a desire to insult and exasperate the Americans, or a pitiful ambition to be numbered among their *detractors*."

FOR THE GOSPEL MESSENGER.

ON CHRISTIAN EDUCATION.

Messrs. Editors.—In the Churchman July 6th, under the head "Christian Education," are the following among other remarks:—"Bishop Bowen, but a few months since, directed the attention of his diocese to the subject in his Episcopal Address," and a few lines below "Bishop Ives with his characteristic promptness has at once originated a plan for the provision of Christian Education within his diocese." It is impossible that any comparism could have been intended, but want of *accuracy* in the first sentence, and want of a *fuller* statement in the second sentence, above quoted, may be the occasion of misunderstanding, which probably no one would regret more than the writer of them. The first paragraph is inaccurate, for Bishop Bowen directed the attention of his diocese to the subject of Christian Education, not "a few months since," and only *once*, as is at least intimated, but so early as 1823, and repeatedly, viz: in 1826, 1828, 1831 and 1832, as may be seen in his printed addresses to the Convention held in those years. No order on the subject was taken by that body. But the Bishop was not inactive. The exercises of the Charleston College, a chartered institution which had once flourished, had been long suspended. He was elected a Trustee, and the College revived and is now as it has been for several years past, in a condition honourable to its conductors, at the head of whom is the Rev. Dr. Adams, and highly estimated by the community. He took a part gratuitously in the instruction of the College, for a time, and it is known that for its revival and

reorganization, the community are chiefly indebted to his counsels, efforts, and influence.

The second paragraph is the truth, but not the *whole* truth, for it omits to mention what we learn from the letter of a correspondent in the same paper, that the "diocese (the Convention is obviously meant) unanimously pledged itself for the support of an Episcopal School to be located at Raleigh." The Convention of North Carolina followed up the recommendation, and therefore the prompt execution was the result of the united counsels and efforts of the Bishop and that body. The Convention of South Carolina did not act on the matter, though so often brought to their view, and therefore the error of delay be it more or less, is at least not attributable to their Bishop. In the article now before us it is said, "a Diocesan Episcopal School (in North-Carolina) has been established under the patronage of the Convention." If this sentence had been placed in juxtaposition with those on which we have now animadverted, there would have been less room for misunderstanding, for intelligent readers would have seen that the plan and the patronage were *both* necessary to the successful result.

A FRIEND TO ALL CONCERNED.

Extract from Bishop Bowen's Address to the Convention 1833.— "It is time that all denominations severally, should see, as some have always seen, that the office of ministers of religion, will be comparatively of little avail, until the religion of which they are in their respective spheres, the recognized and authorized teachers, shall be incorporated with the instruction of schools, subjected, in a reasonable degree, to their inspection and control, under their respective and peculiar pastoral auspices.

Such, whatever may be its estimation with others, is the conviction of my mind, long entertained and continually more and more confirmed. My inability, from circumstances, to act practically upon it, is among the most painful subjects of reflection, occupying me, in the probably almost finished course assigned me, of active service in the ministry. *Parochial schools for the Young of the congregation*, I wish to be understood to mean, would in my sincere persuasion, be, of the first importance, wherever circumstances would admit of them, to the Church and to the moral interest of society.—*Journal of the Convention.*



CANONS OF THE PROTESTANT EPISCOPAL CHURCH.

(Continued from page 215.)

CANON XV.—*Of the Testimonials to be produced on the part of those who are to be ordained.*—Sect. 1. No person shall be ordained deacon or priest in this Church, unless he exhibit to the Bishop the following testimonial from the standing committee of the diocese for which he is to be ordained, which recommendation shall be signed by the names of a majority of all the committee, the committee being duly convened, and shall be in the following

words:—"We, whose names are hereunder written, testify that A. B. hath laid before us satisfactory testimonials, that for the space of three years last past, he hath lived piously, soberly, and honestly; and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and moreover, we think him a person worthy to be admitted to the sacred order of —. In witness whereof, we have hereunto set our hands this — day of —, in the year of our Lord —."

Sect. 2. But before a standing committee shall proceed to recommend any candidate, as aforesaid, to the Bishop, such candidate shall produce from the minister and vestry of the parish where he resides, or from the vestry alone, if the parish be vacant, or if the applicant be the minister of the parish, a deacon desirous of priest's orders; or, if there be no vestry, from at least twelve respectable persons of the Protestant Episcopal Church, testimonials of his piety, good morals, and orderly conduct, in the following form:—"We, whose names are hereunder written, do testify, from evidence satisfactory to us, that A. B. for the space of three years last past, hath lived piously, soberly, and honestly; and hath not, so far as we know or believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and moreover, we think him a person worthy to be admitted to the sacred order of —. In witness whereof, we have hereunto set our hands this — day of —, in the year of our Lord." He shall also lay before the standing committee testimonials, signed by at least one respectable presbyter of the Protestant Episcopal Church in the United States, in the following form:—"I do testify that A. B. for the space of three years last past, hath lived piously, soberly, and honestly; and hath not, so far as I know or believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church, and, moreover, I think him a person worthy to be admitted to the sacred order of —. This testimonial is founded on my personal knowledge of the said A. B. for one year last past, and for the residue of the said time, upon evidence that is satisfactory to me. In witness whereof, I have hereunto set my hand, this — day of —, in the year of our Lord —."

Sect. 3. But in case a candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure testimonials from the minister and vestry of the parish where he resides, the standing committee may accept testimonials of the purport above stated, from at least twelve respectable members of the Protestant Episcopal Church, and from at least one respectable presbyter of the said Church, who has been personally acquainted with the candidate for at least one year.

Sect. 4. Every candidate for holy orders, who may be recommended by the standing committee of any Church destitute of a Bishop, if he have resided for the greater part of the three years last past within the diocese of any Bishop, shall apply to such Bishop for ordination. And such candidate shall produce the usual

testimonials, as well from the committee of the diocese in which he has resided, as from the committee of the Church in the diocese for which he is to be ordained.

Sect. 5. In the case of a candidate for priest's orders, who has been ordained a deacon within three years preceding, the testimonials above prescribed, may be so altered as to extend to such portion only of the three years preceding his application for priest's orders, as have elapsed since his ordination as deacon; and the standing committee shall allow the testimonials so altered the same effect as if in the form prescribed, and shall sign their own testimonial in such altered form, with the same effect as if in the form above prescribed, unless some circumstance shall have occurred that tends to invalidate the force of the evidence on which the candidate was ordained deacon.

CANON. XVI.—*Of Candidates coming from Places within the United States in which the Constitution of this Church has not been acceded to.*—It is hereby declared, that the Canons of this Church which respect candidates for holy orders, shall affect as well those coming from places in the United States in which the Constitution of this Church has not been acceded to, as those residing in States or Territories in which it has been adopted; and in such cases, every candidate shall produce to the Bishop to whom he may apply for holy orders, the requisite testimonials, subscribed by the Standing Committee of the Diocese into which he has come.

CANON XVII.—*Of Deacons.*—Every Deacon shall be subject to the regulation of the Bishop, or if there be no Bishop, of the Clerical members of the Standing Committee of the Diocese for which he is ordained, unless he receive letters of dismission therefrom to the Bishop or ecclesiastical authority of some other Diocese; and be thereupon received as a clergyman of such other Diocese; and he shall officiate in such places as the Bishop, or the said clerical members may direct. It is hereby recommended that at the time a candidate is finally examined for deacon's orders, the bishop shall assign to him in writing, the subjects or studies on which it is expedient that he should be particularly examined before being ordained priest, and with that view name also some author who has treated of such subjects or studies from among the works recommended by the House of Bishops. And the said deacon shall deliver this document to the Bishop who examines him for Priests' orders.

CANON XVIII—*Of the Preparatory Exercises of a Candidate for Priests' Orders.*—A candidate for Priests' orders shall, before his ordination, be required to undergo an examination in presence of the Bishop, and two or more Presbyters, to be named by him, on any leading studies prescribed by the House of Bishops.

(To be continued.)



He that cannot forgive others, breaks the bridge over which he must pass himself, for every man hath need of forgiveness.

It is a mortifying reflection, (says Dr. Johnson,) for any man to consider what he has done, compared with what he might have done.

POETRY.**A Prayer.**[Selected for the *Gospel Messenger*.]

Oh Thou, who rulest the realms on high,
With humble love and fear
To thee I raise my suppliant eye,
And wilt thou deign to hear.

Lord, I am ignorant and blind,
And know not what to say.
Oh may thy grace illumine my mind,
And teach me how to pray.

And while to breathe my fervent prayer,
Before thy throne I kneel.
How little I deserve thy care,
Oh may I deeply feel.

Increase my hope, my faith in thee:
Nor let one doubt arise,
While all around thy power I see,
Through earth, and seas and skies.

And while these wonders I survey,
Let me before thee fall.
And with adoring rapture say,
"My father made them all."

Grateful for every joy I taste,
As by thy goodness sent;
In whatsoever state I'm plac'd,
Oh may I be content.

Should prosperous scenes around me
Still humble may I be: [smile].
Nor let earth's joys my breast beguile,
Or draw my thoughts from thee.

Or should afflictions bend me low,
Wilt thou support me still;
And let each thought, each feeling bow
Submissive to thy will.

Guard me from pride, from vain desire,
From ev'ry earthly care;
Oh bid my soul to heav'n aspire,
And seek its pleasures there.

Let gen'rous thoughts my mind employ,
And bid my bosom glow:
Alive to share another's joy,
And feel another's woe.

Let truth o'er all my words preside,
And make my soul sincere:
Candid another's faults to hide,
But to my own severe.

When conscience shows the deepen'd
In which my guilt appears; [dye]
Oh wake the penitential sigh,
And melt my heart in tears.

Let not my wand'ring footsteps stray
Perplex'd in error's maze:
But beam o'er all my life's dark way
The gospel's heav'ly rays.

Oh may my ev'ry feeling, Lord,
Be fashion'd to thy will,
And ev'ry thought, and act, and word,
Thy sovereign law fulfil.

And, as my fleeting days revolve,
May each some stain remove,
And more and more my heart dissolve
With gratitude and love.

And when my weary soul shall fly
The body's drear abode,
Oh may I soar to meet on high
My Saviour and my God.

RELIGIOUS INTELLIGENCE.

Episcopal Female, Bible, Prayer Book, and Tract Society, of Charleston.—From the sixth annual report just printed, we regret to learn that it has only 165 annual, and 32 life members, the increase during the year being only two, for while six have left, only eight new ones have come in. The report says: "Our Society continues to keep in the old paths. Its constitution remains unaltered—it has adopted no new measures, but has been endeavouring to give more and more efficiency to the undertaking as it was commenced. Its title sets forth its purposes, and these need no vindication."

tion, no eulogium. The *design* is charity to the never dying soul. The *Pensioners* are of no particular locality, or class, and more or less in number according to the means of the Society. The *Almoners* are of the same sex with her, who ministered to the Saviour on earth, anointed his body for the burial, and came to the sepulchre bringing the spices which she had prepared. The *gifts* of our Society are that holy book, which 'maketh wise the simple, and rejoiceth the heart, more to be desired than gold, yea than much fine gold, sweeter also than honey and the honey comb;' that Book of Common Prayer, whose chief merit is its conformity in spirit and in letter to the Bible—and in fine such other books, as are adapted for general circulation, and recommended by experience as profitable for correction and instruction in righteousness. From the titles of the Tracts appended to this Report, some idea of their character may be formed, and we trust a close inspection of them will satisfy our members, that they have been judiciously selected, and contain a body of valuable Christian instruction and incitement."

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The Theological Seminary.—To meet the deficiency in the annual income, contributions have been received as follows: from St. Michael's, Charleston, \$110 75; St. Paul's, do. \$40 50; St. Philip's, do. \$151; St. Paul's, Stono, \$4; Grace Church, Camden, \$6; St. James', Jaines Island and St. Andrews, \$7; from an individual, transmitted some time ago, \$50; total, \$369 25. The annual meeting of the Trustees was held at New-York on the 25th of June. To meet the deficiency of income it appeared \$1563 had been collected of which \$1301 was from the New-York diocese. Mrs. P. Warren had given \$500 to raise the Warren Scholarship from \$2,000 to 2,500. E. A. Newton, Esq., transferred his scholarship from the American Education Society, with their consent, to the Seminary. St. John's Chapel, New York, had furnished their beneficiary's room at the cost of \$136, also with 80 books. Resolutions were adopted in relation to providing means of bodily exercise for the students, and in approbation of the Society of the Alumni. The whole expenses of a student, (exclusive of clothing,) are stated to be \$80 25. Thanks were voted to Professor Moore for the proffer of pecuniary aid to improve the lots he had given the institution. In their report the Committee on Examinations say, "they have felt, in the discharge of their office, almost unmingled satisfaction; and they are very happy in being able to bear, after the most careful investigation which the time permitted, their full and unqualified testimony to the ability and fidelity of the Professors, and with scarcely an exception, to the diligence and proficiency of the students. These are not uttered, and they must not be received, as words of course. The Committee are convinced that the course of study in the Seminary is now administered with an efficiency which gives assurance to the Church, in regard to all who pursue it faithfully, of a learned ministry. They are heartily thankful to Almighty God, that, by

his blessing on the work, so many young men are pursuing, to so great advantage, the studies requisite to their thorough accomplishment of the priest's office." * * * "They congratulate the Trustees and the Church on the present position and prospects of the Seminary. Truly, God hath prospered the work which he put into the hearts of his servants to commence. The blessing thus far vouchsafed, while it animates our prayers to him, should in-spirit our efforts in his strength." The commencement was in St. Peter's Chap l. Testimonials were given to 11 young men, all of whom read dissertations, one of them Daniel Cobia from this diocese. His subject was "the prospects of the heathen in reference to their eternal destiny." Number of students 42, volumes in the Library 3638.

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Virginia.—The Convention was held on the 15th of May; Present, the two Bishops, 32 of the Clergy and 42 of the Laity. The whole number of Clergy is 56. Confirmed 293, Baptised 625, Communicants 2461. Amount of Bishops Fund \$6235, and of the Fund for Clergymen's Widows and Orphans \$8706. In the report on the state of the Church, are these useful remarks: "Our Churches are erected, consecrated, and solemnly set apart, for the worship and service of Almighty God. The use of them for any other purposes than those of religious worship, is, then, plainly a deviation from their true design. Your Committee, therefore, advise the adoption of the following resolution, viz: that it be recommended to the Clergy, and vestries, and congregations, in the Diocese, to disown, to discourage, and to use all their influence to put a stop to the practice of using houses of worship belonging to the Protestant Episcopal Church, for military processions, political meetings, political orations, and such like things."

They propose this resolution, "that it be, and hereby is declared to be, the duty of every Minister to use all proper efforts to procure a Parochial Library, for the use of the people of his charge: and that it be respectfully recommended to the vestries and congregations of the diocese, to concur with, and to aid, their Ministers, in the accomplishment of so desirable an object."

They "abridged" the Parochial Reports, (Is not the right of so abridging given to the Bishop, by Canon 51, Sect. 1?) Extracts from the parochial reports:—

Russel Parish, Bedford.—The Rector has endeavoured by the circulation of Episcopal books and tracts to instruct the people in the true principles of the Church: a duty, the importance and necessity of which, he has been taught by painful experience. There is also another cause for encouragement in the proofs of an increasing confidence in the soundness of our doctrines and the piety of our members. Plainly many are beginning to see in these perilous times, when dangerous heresies are boldly propagated and when contention and strife with many other fruits of the flesh are encouraged by the divisions of new sects continually multiplying, that our an-

cient Church presents to the humble and honest inquirer after truth, a place of quiet and an ark of safety.

Bruton Parish, Williamsburg.—The Congregation is statistically the same as when last reported—but whether true religion has been advancing in the hearts and characters of our people, must be left to their own consciences and to the Searcher of hearts.

We prefer this modest phraseology to the assertions that “a genuine work of grace has been going on” and “the power of the Holy Ghost displayed in the conversion of souls to God.”

Rhode Island.—The annual Convention was held on the 11th and 12th of June. Present, 10 clerical and 27 lay members, representing 10 Parishes.

Zion’s Church, Newport, was admitted as a member of the Convention. It appears from the parochial report of this Church that in March last it appointed a minister, but it does not appear that the consent of the Episcopal Clergyman of Newport was previously had. Is not this made necessary by the spirit of the 31st Canon? But if the Canon does not look to the laymen inviting, it certainly does to the clergyman invited. The words of the Canon are “no clergyman belonging to this Church, shall officiate either by preaching, reading prayers, or otherwise, in the parish, or within the parochial care of another clergyman, unless he have received express permission for that purpose from the minister of the parish or cure, or, in his absence, from the churchwardens and vestrymen, or trustees of the congregation. Where parish boundaries are not defined by law, or otherwise, each city, borough, village, town or township, in which there is one Protestant Episcopal Church or congregation, or more than one such Church or congregation, shall be held, for all the purposes of this Canon, to be the parish or parishes of the Protestant Episcopal Clergyman or Clergymen, having charge of said Church or churches, congregation or congregations.” Let us hope as the friends of order, the required consent was obtained, though it does not so appear on the journal.

Extracts from the parochial reports: “*St. Michael’s, Bristol.*—Our studies are the American Sunday School Union questions.” Are the questions of the Episcopal Sunday School Union also studied? Are the former better or only more in number? If the latter be the reason let us hope our Union will make haste to complete their series of questions, and so remove all objections on the score of quantity. “*St. Paul’s, New Providence;* the female members of our Church have a weekly meeting for prayer.” Quere, is this consistent with 1 Cor. xiv. 34, and 1 Tim. ii. 11?

Maine.—The Annual Convention was held on the 12th and 13th of June: Present, the Bishop, 6 Clergymen, and 14 Laymen, representing 4 Parishes. A new Canon was passed to provide for the travelling expenses of the Delegates to the General Convention and other contingent expenses. Canon 4 appears to us very objectionable, as implying mistrust of the Clergy, and inviting lay inter-

ference with their appropriate duties. He who can be trusted with the spiritual concerns surely may be with the alms. But if not, let him report the distribution to the *donors* and no one else. We believe such a Canon exists in no other diocese, and it obviously militates with Canon 52 of the General Convention.

Extracts from the Parochial Reports:—

Trinity Church, Saco.—They have finished a commodious room for the Sunday School, and *Prayer Meetings*. “We have had a meeting on the 1st Monday evening of every month, for the special purpose of imploring the blessing of God on the benevolent operations of the age.” We presume these prayer meetings occasional and stated are *in addition* to those provided for by the Church from time immemorial, viz: on Saints days and on Wednesdays and Fridays. But if those are in the place of these, we respectfully ask what objection there is to the “Old Paths.”? Is not the Church a fitter place than a room for a prayer meeting? Are prayer meetings technically so called at which laymen and clergymen *indiscriminately* officiate, and the liturgy is put by for extempore prayers admissible according to the spirit and the letter too of our Canons?

“The very erroneous idea seems to prevail that young persons of 12 or 14 are too far advanced in life to attend a Sunday School.” This is a good hint. It is to such advanced youth that the Sunday School would be especially useful. They ought to remain in it until confirmed if no longer.

St. Paul's, Portland.—“The Society of St. Paul's Church was nearly prostrate, and but faint hopes were entertained of its prolonged existence. In a few weeks, by the divine blessing, a better state of things became apparent. I received an unanimous call to become the Rector of the Parish, and the great liberality of the people was evinced in raising a salary as large as that of any of the dissenting ministers in the city. Since that time, notwithstanding all the discouragements attending the revival of a decayed Church and parish, there has been a constant accession of numbers to the congregation, and the prospect is regarded as extremely flattering. Already thirty-four pews have been sold, and nearly thirty families been added, making the present number between seventy and eighty. Communicants 63.” This is very encouraging and honourable to the zeal and orthodoxy of the pastor, the Rev. Dr. Chapman, author of the celebrated Sermons on the distinctive principles of our Church.

Vermont.—The Convention was held on the 29th and 30th May. Present the Bishop and 12 other Clergymen and 34 of the Laity. In this diocese are 15 Clergymen, 6 Candidates for holy orders, and 25 Congregations. In his address, the Bishop says, “The General Theological Seminary is another of the intitutions of the Church to which it is not easy to look with too high regard. Our cardinal defect is a defect of ministers. And few charities could be better directed than those which should increase the usefulness of an establishment which has already cost so much time, zeal and sub-

stance—which is furnished with able and experienced Professors—and which has sent, and is continually sending forth so many qualified labourers into the Vineyard of the Gospel.”

North-Carolina.—The Convention was held from May 29th to June 3d. The Bishop, 11 of the Clergy and 36 of the Laity, representing 17 parishes, were present. The whole number of Clergy is 19. There are 7 candidates for orders. The Bishop's fund paid and subscribed is about \$10,000. The following resolutions were passed, “That the Protestant Episcopal Church of the Diocese of North-Carolina will establish a School, to be located in or near the City of Raleigh, to be called the ‘Episcopal School of North-Carolina.’”

2. That the object in establishing this School is to afford to the members and friends of our communion, an opportunity of educating their children in classical and other learning, and of instructing them in the doctrine, discipline and worship of the Church.”

In his address, the Bishop says “The destroying angel has indeed passed us on every side, but left within our borders little to deplore, except unrepented sins and ungrateful returns for the Divine forbearance.”

“The past history of our Church will furnish to my Clerical brethren, a sufficient apology for reminding them, on the present occasion, of the importance of keeping continually before their congregations, by occasional lectures and otherwise, the distinguishing traits of the Church, in its *doctrines, its discipline and worship*. A neglect to do this is sure to be attended with a proportionate loss of scriptural piety, and with a feeble and divided action. Timidity and hesitation here, are wholly out of place; we are entrusted with the truth of God, and all past experience shows us, that a steady and judicious exhibition of this truth, in *all its parts*, is the only way to ensure permanent success; while a timid and doubtful discharge of this duty has ever been attended with, at least, very doubtful results. Instead of that devout and hearty response, that *thrilling ‘Amen,’* which invests our services with a peculiar charm, and commends them to every pious heart, you will find, in those congregations where there is little or no attachment to the Church *from principle*, either a neglect of the Prayer Book, or a want of interest in its use, that to a bystander, creates an impression decidedly against it. In the place too of that united and vigorous effort in support of the Church, which springs from love to it, because it is the Church of the Redeemer, you witness a zeal liable to wane at every circumstance which may touch the pride or cross the inclinations.”

“Although the decision of the question (in General Convention) relating to the resignation of Bishops, was, in my view, clearly at variance with—the long established usages of the Church.” That the usages of the Church are against Episcopal resignations of jurisdiction *ad libitum* we admit, but that they are against such resignations by *consent* of the chief ecclesiastical authority we re-

peetfully *demur*. In our Church, the General Convention is the chief authority, and therefore a resignation to a Diocesan Convention is not valid, *until it has been ratified by the body above named.*

Signs of the Times.—The Hair Dressers at Portsmouth, New-Hampshire, have agreed not to open their shops on the Lord's day. They will be closed at 10 o'clock on Saturday evening. The penalty of violating this agreement is \$20.

The County Court (Rutland, Vermont) have decided that no action could be maintained on a contract made on Sunday, it being contrary to the obvious meaning of the statute relating to that day, as well as a violation of moral law.

Sunday Schools.—For these just and seasonable remarks, we are indebted to the "Pennsylvania Diocesan Sunday School Society." "The proper and legitimate principle of a *Sunday School* is, that it is a means and instrument of imparting religious instruction to the children committed to its care. It follows from this, that it ought to be under the control and direction of the pastor of the congregation, who is responsible for the religious instruction of all, both old and young, of his charge; and cannot, without infidelity to his trust, devolve *absolutely* upon any other, the spiritual oversight and training of any portion of his flock—and has no more right to transfer to others the responsibility and duty of training up the children of his charge in the nurture and admonition of the Lord, than to delegate to others the office of instructing in the faith, his congregation at large.

"Whatever form, therefore, is given to the school, and whatever agencies may be employed in it, it ought to receive its character from, and be controlled in its operations by its pastor,—who is to consider the teachers as his *auxiliaries* in this department of his duty; who of course are to be delegated by him to their respective work, and are to be exclusively responsible to him for its faithful discharge.

"It follows necessarily from the above, that the whole religious instruction of the school is to be subservient to the edification of its pupils in religious truth and duty, according to what the pastor conscientiously believes to be required by the commandment of the Lord and by the prescription of the Church.

"And as to her ministers, how can they evade the obligation of such a course, when they have solemnly promised before God, by their own agency, and of course, by the various instrumentalities placed in their hands, to 'give faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God, so that they may teach the people committed to their care and charge, with all diligence to keep and obey the same?'"

Ministers Wanted.—The Executive Committee of the Domestic and Foreign Missionary Society have advertised for twenty, to go

[August,

to the West, and two for Liberia. Shall the invitation be in vain? "Are there none (asks the Churchman) who for mere love's sake, having respect to the reward hereafter and not to present ease or gain, will say 'here I am send me?'"

NEW PUBLICATION.

An Essay on the appropriate use of the Bible, in common education; prepared for the American Lyceum. By Thomas S. Grimke — A new work by Mr. Townsend in England, contemplates the dividing the sacred Scriptures into three hundred and sixty-five portions, (with the view of encouraging its daily perusal) and the arranging these portions in chronological order. This plan will undoubtedly promote a knowledge of sacred chronology. But the storing the memory with facts and principles without any regard to dates, is the plan of the author before us, for promoting the great common purposes of both these gentlemen, which are, a more general reading of the Scriptures, and a more general recollection of their all important contents. Such works will be useful for they embrace the essential features of Harmonies, Catechisms, Bodies of Divinity, Common Place Book to the Holy Bible, the Lives of Christ and the Apostles and those popular books, Gastrell's Christian Institute, and Gaston's similar work.

But it ought ever to be recollect ed and carefully made known by instructors that such books are not the sacred Scriptures, but treatises upon them. We do not say that the order in which the holy books follow each other is a matter of divine arrangement, although it would not be very easy to prove the contrary, but we can have no doubt that each book, as to its departure from or conformity to chronological arrangement; as to the non preference of systematizing the facts and principles; as to the mingling of history, biography, doctrine and precept, principle and practice, in short, the Scripture *just as it is*, was settled by the highest wisdom. The contemplated work of Mr. T. (for we believe it is not yet published) and the others proposed by our worthy and learned native author will be useful appendages to the "Holy Bible," just as are, besides those already named, Commentaries, Concordances, and above all our book of Common Prayer, for where can we find that holy book better systematized than in the lessons, epistles, and gospels for the Sundays, Saints days, and other festivals and fasts, or a better commentary on, or explanation of its doctrines and precepts, than in the liturgy, collects, and offices. We trust such books will be extensively, nay, universally used in the school, the family, and the closet, in addition to the "Bible," not to supersede it, which we know cannot be intended or wished by any reflecting Christian. We make this hint not for intelligent men, for they do not need it, but for the general mass of readers and more particularly for the young into whose hands these humanly arranged texts of Scripture will of course fall.

No man who had not well studied and did not well retain in memory the Holy Scriptures could have written this comprehensive and useful essay. It incidentally recommends (as the author had directly in former works) the general introduction of the holy volume into our schools. The objection arising from the too frequent irreligious character of teachers, is anticipated (if we do not misunderstand) by the suggestion that all of them should be men having a respect for religion, for we read "let us employ those who honour and love the Scriptures, who exhibit in their lives and conversation the beauty of holiness; and we may rest assured that holy writ will no longer be an object of indifference, or contempt, or hatred to youth. We should then behold it armed with a more commanding authority, invested with a more venerable dignity, and arrayed in more attractive, affecting beauty." But the main purpose of the essay is to show, not why but how, the Bible should be used, that is, as expressed in the title its "appropriate use in common education." The memorizing of portions of Scripture is specially recommended, and in order to its being studied systematically and with a view to both intellectual and moral improvement, that there should be prepared five books containing selections from the Bible, to cultivate the affections, to instruct in duties, to warn against the passions and vices, to promote intellectual improvement, and to cultivate taste, and imagination.

As to the first named we read, "how can this best be accomplished? It seems to me by illustrating all the affections by familiar anecdotes taken from the lives of Christians, children and youth, men and women. Let us take, in order to illustrate the value of such a collection, the single text, "love your enemies." Who is not sensible of the importance of counteracting steadily and carefully the opposite tendency, so deeply seated in our nature, and unhappily fostered and strengthened by such a vast amount of influence in every community? Who does not see, that where so little is to be found in favour of the maxim in the individual, social, or national conduct, the young mind should be pre-occupied, and the memory filled with remarkable and affecting instances of love to enemies, not taken from the lives of the great, but from the walks of common life? Will any one doubt the influence of these over the youthful mind; and that many and many a man thus guarded and fashioned, would be self-admonished, and saved in time of temptation? Let us go in like manner through the whole circle of the affections, and we shall be satisfied that a series of such practical illustrations would be of inestimable value in purifying, elevating, refining and strengthening the affections.' The necessity of the second and third proposed books, is, we conceive, superseded by these works, and probably by others which we have not seen, Gastrell's Institutes, the same abridged by Bishop Hobart, and Gaston's Collections. The subject of the fourth is a desideratum. We anxiously hope it will be undertaken by our author for who can doubt his qualifications, after reading these impressive remarks, "the Bible excels all other books in the dignity and beauty, the depths, elevation and comprehensiveness of its thoughts. Hence, it necessarily furnishes the noblest and richest variety of materials for enlarging, strengthening and refining the intellectual powers. The whole body of Greek and Latin literature contains nothing comparable to it, in these particulars. What can they teach that is worth learning, respecting the majesty, the holiness, and power of God, the universality of his presence, the wisdom of his moral government, the benevolence of his providence, and the eternity of his nature. What can they tell us of the immortality of the soul, of its relations to God in time and eternity, of the solemnities of its duties and the loveliness of its affections; of the sublimity of its faith, and hopes, and destinies? What can they teach with regard to the nature and offices of angels, the character and duties of patriarchs, prophets and apostles, the obligation of doing good, of loving all men, of spreading the gospel, and of obeying God rather than man? And yet these thoughts are of such magnitude, and fitted to exercise such an influence over the mind, that if carefully and skilfully employed in the cultivation of the intellectual powers, these must be strengthened, enlarged and elevated by them. Now there can be no difficulty in appropriating them to the attainment of this object in the studies of the higher classes of common schools. The fourth work then which we should stand in need of, would be "The Scripture Text Book of Intellectual Improvement." This would consist of select passages from the Old and New Testaments, fitted to expand the mind, to give it grand conceptions of God, to fill it with noble thoughts of the dignity and value of the soul, and to breathe into it a generous sympathy with every human creature, as subject to the same passions and infirmities, and heirs of the same precious inheritance, the glorious liberty of the children of God. How is it possible that Christians have so long overlooked the incomparable excellence of the Bible, as a mere instrument of intellectual cultivation? How long will they continue to neglect the richest and purest, the only exhaustless fountain of such improvement? Such a volume should contain—to instance a few among numerous examples—the farewell charge of Moses to the Israelites, the story of Balaam, Psalms 91 and 139, Solomon's prayer at the dedication of the Temple, God's Address to Job, &c. &c. In this point of view the Epistle to the Hebrews, regarded as a sermon and not an Epistle, is an oration far more august, splendid and affecting, than aught that Grecian or Roman orator, ever even imagined. I would have the text of the work I am now speaking of, illustrated wherever it could be done, by selections from wise, profound and eloquent writers, and, when remarkable facts could be brought to bear upon the subject, they should be introduced."

The fifth volume would be entitled "The Scripture Text Book of Taste, Sentiment and Imagination." This should contain a selection of the admirable passages scattered throughout the Bible, illustrative of these three topics. Accompanying them, should be also, side by side, when practicable, the finest passages [of

English poetry and prose, of corresponding character, designed to purify the taste, refine the sentiments, and exalt the imagination of youth." In Dwight's oration on the "Eloquence of the Bible" there are selections of the character here referred to, but such might be greatly multiplied, and we concur with the author that equal specimens of the "sublime and the beautiful, the narrative and the pathetic, the descriptive and didactic" are not to be found elsewhere, and that they would be subservient to the purposes of mental cultivation, cannot be doubted.

On the other subjects recommended to the attention of authors, we have already several works, thus, "Select Lessons for Reading" have been set forth by our Sunday School Union; on Scripture Geography, Mr. Ingraham and the Rev. Mr. Cumming have published excellent works; on Sacred Antiquities, Oriental Manners and Customs and Sacred Biography, we have Calmet and very many others on each of those branches of knowledge.

OBITUARY NOTICES.

DIED at Cincinnati, Ohio, on the 22d May, 1833, the Rev. Samuel Johnston, Rector of St. Paul's Church, at that place; and at New-Orleans, the Rev. James F. Hull, late Rector of Christ Church, in that city.

On the 11th of June, the Rev. Sanson K. Brunot, Rector of Christ Church, Alleghany, Pennsylvania, in the 25th year of his age

DIED, in Savannah, Georgia, on the 4th of July last, Mrs. Mary Martha, wife of the Rev. Edward Neufville, Rector of Christ Church in that city.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York.—On Sunday, June 9, 1833, in St. Peter's Church, Oneida Castle, Messrs. Erastus Spalding and William Staunton, were admitted into the Holy Order of Deacons: And on Sunday, June 30, 1833, in St. Peter's Chapel, New-York, Messrs. Robert B. Van Kluck; Abram B. Hart; John Dowdney; Thomas Clarke; Mr. Alexander Fraser, (who had been a Presbyterian Minister) and Samuel Rowlands, were admitted into the same Holy Order.

By the Right Rev. Dr. Brownell, Bishop of the Diocese of Connecticut.—On Sunday, July 7, 1833, in Christ Church, Hartford, Messrs. Samuel Starr; Oliver Hopson; Caleb Smith Ives; Isaac Smith, and John D. Smith, were admitted into the Holy Order of Deacons.

By the Right Rev. Dr. Hopkins, Bishop of the Diocese of Vermont.—On Sunday, June 2, 1833, in Christ Church, Bethel, Mr. John Theodore Sabine, was admitted into the Holy Order of Deacons.

CONSECRATION OF CHURCHES.

The following Churches have recently been consecrated to the Christian worship of Almighty God.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York.—Christ Church, Sackett's Harbour, June 1, 1833. St. Peter's Church, Oriskany, June 7, 1833. Trinity Church, Ulster, June 13, 1833.

By the Rt. Rev. Dr. Hopkins, Bishop of the Diocese of Vermont.—St. John's Church, Highgate, May 21, 1833. Christ Church, Bethel, May 29, 1833.

CALENDAR FOR AUGUST.

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| 4. Ninth Sunday after Trinity. 11. Tenth Sunday after Trinity. 18. Eleventh Sunday after Trinity. | 24 St. Bartholomew. 25. Twelfth Sunday after Trinity. |
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We regret the Communication from Philadelphia signed H. was received too late for the present Number.